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WEEK BY WEEK

The European Assembly

HISTORY may be made this month. For the first time a kind of parliament of Europe meets. Ten nations will be represented at Strasbourg. The fate of this European parliament may very well depend upon the power and force of the delegates. If they are meeting with the real intention of moving mountains, then the European Assembly may establish itself as one of the great constructive assemblies in the world. If, on the other hand, the delegates have their thoughts elsewhere, upon their own national politics, for instance, then the Assembly will become the ghost of another ideal. It will soon be seen whether the eighty-seven representatives are going to accept the opportunity offered them.

But there will be no communists present. It is calculated that one-third of the voters of France and Italy will be disenfranchised by this prohibition. It was inevitable, of course; communists would only attend in order to sabotage; but the grim fact of the division in Europe should be noted. How many of the so-called communists are communist by conviction no one can tell, but the spiritual rift in the European community exists, and Europe will not become a spiritual whole until the rift is ended. The great modern social struggle is about economics and social power; but the inner struggle within that is about the meaning of the universe.

Goethe's Advice

"Seek comradeship in the smallest troop", that apparently was Goethe's advice. It is good advice, indeed it is ultimate advice, if the "smallest troop" knows what it is about. If simple comradeship is sought from a brutal and unpleasant world then it is bad advice; such a troop will die and will deserve to die; but if the troop is small, very, very small, because it wishes to launch itself upon the brutal and unpleasant world then it will live. Perhaps not in the way it desires for itself; but such a denial of desire always belongs to the life of the spirit. The small troop, the troop that is small because it despises yet loves the brutal, uncomprehending mass, is an instrument used by a power greater than itself. It must not ask of that power, as a condition of survival, that its own wishes and immediate aims should be met.

The Failure of Ideals

The Western world is not materialistic, it is troubled about itself, yet it is troubled in its own way. It has learnt within the past thirty years that when certain evils are cleaned up then other evils are waiting to take their place. Never perhaps in history have men been read so many lessons of the spirit as this generation. "Let us end war for ever", so cried the men of 1914, and they endured four cold years of agony that war might be ended. They thought they had won, but out of the night war returned, more brutal and despicable than ever. "Let us end the injustice of man to man for ever", so cried the revolutionaries of 1917-18, and they believed it; so have cried men of good-will ever since, and have believed it; but the vulgar and fanatical have climbed into the seats of

power, and with an inhumanity never conceived before, have rammed their own kind of social justice upon a helpless, inarticulate mass. The few still rule, but they perpetuate old injustices by new slogans of social justice. The small troops that withdraw from all that must only withdraw to attack, and never give up the intention to attack.

The Real Dialectic

Old notions of God have died, they must be replaced by new notions. The process cannot be automatic, it cannot even be certain, for man is what he is, free to make his own decisions. But God is there and man is free, that is the grand dialectic of existence; God waits and man moves hither and thither within that immortal patience. The dialectic is not between man and the petty social construction that he rears, doomed like all social constructions to vanish before the oncoming of new forces. The ultimate dialectic is between an immortal soul born for wisdom, and an over-soul that awaits his understanding and surrender. The confused babel of an era caught in inner turmoil because it has not grasped the meaning of its destiny is but the outer sign of a dialectic hidden from its knowledge. The old notions have died; the new ones have not yet come to life.

Therein lies the service of the small troop for themselves, but equally for others—more than equally for others when the service is understood—the troop moves within the clash and challenge of the dialectic. The social old is dying: it is going out with the last challenge of its old ideas; the social new is coming in hesitant fearful and sometimes cruel. The old is no longer able to control with inner fire; the new is unable to command because it is raw, brutal, and does not understand the light that marks the edge of every cloud. Beneath the old and the new moves the eternal purpose of communion between the man created and the power of the creator. The small troop marches neither with the old or with the new but with the eternal purpose engaged upon its own design of lifting the created to itself. Man, who is free, must learn to purify his notions of his whence and whither.

The Vision of the "Small Troop"

Can this be the vision of the comradeship of the small troop? There are two needs permanent in religion, the first is to create such a vision of human greatness that men will know they can never reach it, but will go on for ever striving because of that reason. The second is to clear away the darkness and illusion that hides the nature of God from the nature of man. This has been the abiding purpose of religion, and mostly a purpose confined to the small troop. It is the purpose hidden in the spiritual travail of this day.

Human greatness that can never be reached has been personified in the Christian religion in Jesus of Nazareth. How can this Jesus be rescued from the needs of past centuries that identified him with God? That is one of the tasks of the religious dialectic of our time. The nature of God has been clouded over for the men of our time by symbols and

beliefs that history has now turned into illusions. Someone must clear the illusions away, and the someone can only be found in the man or woman who marches with the small troop, and has undertaken the task, majestic in its supreme greatness, of seeing with clear eyes the vivid truth hidden under the clouds of this day.

MANCHESTER COLLEGE, OXFORD

By Dr. L. P. Jacks

IT IS to be hoped that grief in the presence of what has happened to this beloved institution, in which I have good reasons for sharing profoundly, will not be suffered to cloud the judgment of those responsible for taking the next step. I say this because, so far as I can judge from the reported evidence, the recent action of the Trustees in rejecting the proposal of their Committee was an emotional reaction, very natural under the circumstances, but not a judicious decision based on knowledge of the facts.

According to the recent Report, the regular teaching staff of the College has been reduced by resignations from four to one, and the number of the students to three, or possibly to one. This can only mean that the College, in Oxford, is virtually extinct. To call it a College under these conditions is a misnomer, for a College is more than its buildings. These indeed remain, unchanged except for their emptiness of collegiate life. The noble library, for example, with its priceless collection of books, which deserves to be crowded with readers, and would be under other circumstances, is almost deserted. Enter there at any hour when it is open and the probability is that you find yourself in a solitude and so may remain all day. This alone tells the tale. The College is almost empty of collegiate life. The contrast between the bustle that prevails when the large Committee of some twenty-five members is in session and the deserted air of other times is very noticeable. I am disclosing no secrets. These conditions are well known in Oxford and are the subject of comment.

The case is not one of unexpected catastrophe due to accidental causes. What has now happened was foreseen long ago by devoted friends of the College, who have since watched in sorrow its gradual approach to the present condition. They, or their few survivors, are profoundly grieved, but not surprised.

The maintenance by the Unitarian denomination of a Unitarian Seminary for the training of its ministers is entirely natural and proper. But it has to be remembered that the College was removed from London to Oxford, publicly introduced there and welcomed by Oxford Liberals of that day as an institution of a character different from that of a Unitarian Seminary, including indeed provision for training Unitarian ministers, but having a much wider scope, in harmony, as it seemed, with tendencies then active in the religious world. "This", said the preacher of the Dedication Sermon, using emphatic words often repeated afterwards "is not a denominational college". With this wider aim in view the College was accordingly built on a scale far greater than a Unitarian Seminary required—three rooms had sufficed it in London when at the peak of its activity—or was likely to require.

The hopes which inspired all this, and in which I fully shared, were never realised, and I now see they never could be. The removal from London to Oxford has turned out the mistake James Martineau declared it to be and for reasons which he foresaw. The College, in spite of all disavowals, my own among others, has remained in fact and in essence a Unitarian Seminary, becoming so officially on its union with the General Assembly six years ago. It can never be anything else. The resources needed for its development on wider lines—I am not thinking of money—were insufficient from the first, and now they are less than they were. The Editor of THE INQUIRER has correctly described it in a recent editorial as one of the two colleges "in our possession", the other being the Unitarian College in Manchester. Both are in the same "possession" and have the same function. They should amalgamate, for two are not needed. But not in Oxford.

The interdenominational colleges of America—the Harvard and Yale Divinity Schools, the Union Seminary of New York, the Federated Faculty of Chicago—owe their conspicuous success in part to the fact that they are integrated with great Universities, with University influence to support their efforts and University criticism to keep their standards of efficiency up to the mark; in part to this, but in greater part to their ability to offer teaching of higher quality and wider scope than that of the strictly denominational colleges. They attract to their service the best theological teachers in the country and these in turn attract students in large numbers. Had the designs of the great men who sponsored the removal to Oxford been vigorously and steadily followed up Manchester might have developed in the same, or in a yet higher form. But Unitarianism had neither the will nor the means to do this with the needed unanimity and devotion.

When, during my own Principalship, I promoted a line of action which seemed to me in keeping with the design that brought the college to Oxford, but was deemed by others to be not in the Unitarian interest, I was severely attacked and the attempt promptly abandoned as soon as I was gone. The cause I had at heart was lost before I took it up.

The position, then, as I see it, is that Manchester College has now become, quite definitely, a Unitarian Seminary needed by that body for the training of its ministers and, Oxford not being its right place, it has there become virtually extinct. At the same time the opportunity for the college becoming something else, or greater, if it ever existed, is definitely past. In these circumstances the best course of action is, I think, to follow up the suggestion of Mr. Ronald P. Jones and his co-signatories in THE INQUIRER of July 30. Makeshift devices for continuing the College in Oxford are worse than useless. They will only convert ill fortune into disaster.

AMSTERDAM REFLECTIONS

By H. H. Cheetham.

WHEREVER you walk in the neat trim city of Amsterdam you see the reflections of its buildings in its waterways. The lovely spires of ancient churches, the beautiful proportioned façades of 16th century houses and the clean lines of modern architecture are all mirrored in its canals. There were other reflections, which I saw at the I.A.R.F. conference in Amsterdam. The opening meeting of the Congress was drawing to a close when Dr. Lathrop, the President, asked the delegates to stand and speak the Lord's Prayer in their own tongue. The words of the Prayer in Dutch, German, French, Danish and English rose like a great chorus from the hundreds of delegates and then came a momentary silence at the conclusion of the prayer. It was one of the most moving and dramatic moments of the Conference. Here was reflected in the quiet brooding waters of the spirit the common purpose of the delegates from many lands.

At the closing meeting, we listened to a spate of impassioned and eloquent speeches. Dr. Preston Bradley of Chicago thundered his denunciation of those who disputed over the niceties of theology and philosophy whilst the terrible mushroom-cloud of the atomic bomb hung over the whole of our civilisation and culture. We must act at once or a thousand years of human degradation may come. Referring to Shakespeare as a modernist, he quoted the lines

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

There was an uneasy silence. The depths of the human spirit were clouded over by the shadow of modern scientific warfare. Certainly, we must face the dark challenge of our time but I am afraid that if we are impelled by fear, we may use another famous line from *Julius Caesar*

"Cry 'Havoc' and let slip the dogs of war."

There followed a quiet, restrained speech from Dr. Carola Barth of Germany, who seemed to grow as she spoke, such was the dynamic quality of her personality. She stated that her own faith was reflected in the following sentences, written in a child's hand and found in a destroyed air-raid shelter in Cologne

"I believe in the Light even when the sun does not shine
I believe in Love even when it is not given,
I believe in God even though his voice is silent."

The darkness of night may have crept upon our talk yet there was reflected in the waters of Amsterdam the radiant light of the star of human courage and faith in God.

The clear vision of such faith was reflected in a most gracious and able speech by the Burgomaster of Alkmaar, an historic town famous for its struggle for liberty against Spanish oppression. In the course of his address of welcome to the delegates at the Town Hall, he said

"A good government is a tolerant government.
A good religion is a tolerant religion."

This speech breathed the same atmosphere and had the same epigrammatic quality as the fine discourse given by Rev. R. V. Holt when he presented the resolutions on Social Service to the plenary session of the Conference. It is this kinship of liberal minds that makes such an international conference a real spiritual experience and gives one the hope that men may yet unite to build a creative peace.

The world at the moment may seem an unpromising place in which to sow the seeds of Religious Liberalism. But who knows what the result may be if we plough and sow? One morning crossing a little bridge in Amsterdam, I saw an unforgettable sight. There, reflected in the cool water, was a great splash of colour. Nearby was a small boat, nestling against the bank, and its deck was ablaze with the misty blue of scabious, the pale pink of godetia, the scarlet of geranium, the deep red of roses and the delicate apricot and yellows of gladioli. Such was the harvest of the fields won from the sea by the industrious and patient people of Holland. Men have the capacity to transform this world. It may be that at this critical period of history God is waiting for us to commence this work of transformation. This was the gist of one of the important points made by Dr. Frederick Eliot, the President of the American Unitarian Association, in his sermon to the Congress. This doctrine of the expectant God seemed to me to be the great challenge of the Amsterdam Conference to liberals the world over.

"Rise up, O men of God
Have done with lesser things:
Give heart and soul and mind and strength
To serve the King of Kings."

IT OCCURRED TO ME

By Muriel Hilton

It is only too easy to take a parochial view of things. A speedway track has opened on the outskirts of our town, and every week ten thousand or more people stream through the streets either on foot or by bus to see the races. Adults, adolescents, and quite small children are amongst those who attend each week and those who have no desire to go wonder what others can see in it and why they spend so much money on such entertainments.

Recently whilst in London and taking the opportunity to see the Vienna treasures at the Tate gallery, I was surprised to see the number of north country people amongst the crowds there. It appeared that they had come by excursion train, taking an inclusive railway and entrance ticket in order to see this magnificent collection. This interest in the arts is surely one of the most encouraging phenomena of our times, and much of it is due to the Arts Council that has helped to stimulate public enthusiasm by lectures and provincial exhibitions. Whatever the reasons for the increased attendance at art galleries, and many are put forward, it is heartening to know that it exists and is a counterbalance to speedways and other forms of mass amusements.

We were reminded at church recently that it is the quiet influence of personalities that gives their service the utmost value. However gifted, clever or eloquent a person may be it is their simple goodness that makes the greatest appeal. The speaker said that it had been his privilege to meet a number of saints in the congregation over the span of years, and yet none of them would have believed it if they had known he

esteemed them so highly, for saintliness is entirely without self-consciousness. As a psychologist put it, "Saintliness like sleep seems to lie on the other side of consciousness. You may be clever and know it, but you cannot be really good and know it".

One of the great privileges in belonging to a church is to know people intimately. Perhaps it is that in a church we share, though often in silence, the deepest experiences of the human spirit, and thus unusually strong ties are formed. To participate in the voluntary act of worship and aspiration opens channels not only between ourselves and that mysterious "otherness" but between each other as well, and it is only in a group such as the church that this is made possible. Many are faced in our congregations with the advancing age of those who are beloved by us, but though their loss will be irreparable, it is a consolation to know that we too in our church of the free spirit can know in reality "the blessed communion of saints".

There is a charming poem, I believe by Walter de la Mare, of someone who goes blackberrying and is shown the most fruitful places by a fairy. When she makes her jam she puts a little pot out for the fairy who has been so kind to her. There are many housewives who do likewise, finding more tangible creatures than elusive sprites to whom to give a little pot of preserve, but behind these gifts there is the same spirit.

I know of someone who keeps hens, and one hen is dedicated for giving purposes. All the eggs laid by that particular hen are given away. A gardener of my acquaintance keeps a certain rose tree for the purpose of giving away the choicest blooms. Another always sows extra rows of vegetables so that he can have the pleasure of bestowing them in due season upon his friends. There are some people, who, when budgeting their incomes always allow a certain portion of them for the enjoyment of giving. We don't give away tithes to our church, but the grateful people, and these are the happiest, are always putting aside figurative little pots of jam in honour of the fairies who have been so kind to them.

Most of us do a great deal of reading each week: newspapers, periodicals and books all have their share of time and sometimes one wonders how much has been of value, how much has been merely words, words, words. One can certainly read too much and digest too little and it is often more rewarding to ponder long over a few lines than to glance through endless pages of print.

The other day when looking through *The Listener* I read a paragraph in the last of Professor Butterfield's lectures on "Christianity as a Historical Religion". It has since occupied my mind a great deal and it occurred to me that it might be of value to others.

"If I am told that there must be a division between sheep and goats amongst the race of men, the only one which would content me as being fair all round—fair to the unlettered as well as the educated, to the unfortunate as well as the fortunate—would have to be based on this distinction, namely, that capacity to attain a certain childlike quality. There is a sense in which this may take the place of virtue that it dissolves the crust over human nature, it softens the thick hide and opens the gateway to more hopeful things. It is clearly the only attitude that permits entrance to the Kingdom of God."

Sweden is a democratic country, but if the film *Iris*, now showing at the Academy Cinema, London, can be accepted in Sweden, there must still be peculiar social complications there. The story is the well-worn one of the son of a wealthy family falling in love with the parlour-maid, and wanting to marry her. Stern father objects, and produces the suitable girl from wealthy parents for the son to marry. But in his heart the son remains faithful to the parlour-maid. He is in the Guards; he is killed on manoeuvres; and in a suitable pathetic scene the girl is informed of his death.

But the film is not as silly as that. There is a certain dignity about it, and beautiful photography. I recall the impressive drummer on a horse during a funeral march, the dignity and thrill of his action. The film is like that and provides excellent entertainment.

B. L.

THE MONTHLY BOOK PAGE

By E. W. Martin

Our Book Critic

THE BOOKS that will inevitably mean most to the serious general reader are those that contribute to enlightenment; and touch creatively the deeper levels of the human dilemma. Within such a category can be placed: *Elected Silence*, by Thomas Merton (Hollis and Carter, 15s.); *The Art of Mental Prayer*, by Bede Frost (S.P.C.K., 9s. 6d.); and *The Divine and the Human*, by Nicolas Berdyaev (Bles, 18s.).

The merit of Merton's autobiography is its positive testimony to the value of contemplativeness, a virtue which the tempo of civilised life has denied to Western man. This book has attracted much attention in the U.S.A., for it is a sensitive account of a young man's search for knowledge of self and of God; telling of a progress from scepticism to a state of spiritual awareness which led Merton to enter a Trappist monastery and study for the priesthood.

Thomas Merton was born in the Pyrénées in 1915. He is a product of Anglo-American culture, studying at Clare College, Cambridge, and completing his education in the atmosphere of Columbia University. While at the university in America he began to read widely and to review for various journals. He took a wearisome and casual interest in politics; and came to religious thought by way of a book on the medieval spirit in Catholic philosophy which was to change the direction of his life. In about a year and a half the student had moved from apparent atheism to an acceptance of the "full range of possibilities of religious experience up to the highest degree of glory".

Despite the bondage of his own worldly attachments, Thomas Merton worked his own way towards grace. He tried to know God; and the fact that he found peace through prayer and pious reading may be an encouragement to those who suffer under the harsh activism of a materialist society.

The Rev. Bede Frost sets out to give an account of interior prayer as it has been understood by the spiritual seers. He believes that there is a serious gap in the religious situation of today, caused by the neglect of mental prayer by clergy and laity alike. Prayer is the highest activity proper to a state of being as opposed to a state of doing.

Those who know something of mental prayer are aware usually of one method only. In his devout treatise the author touches upon the various spiritual habits and exercises of the Ignatians, Carmelites, Franciscans and so on. He sheds a light on his subjects; he also examines the various difficulties which will be encountered by all who seek a deeper knowledge of God and a more intimate communion. Bede Frost is an integrated writer who points with a steady finger the way beyond pietism, religious pretence and a parochial mediocrity of worship.

I believe that Nicolas Berdyaev must always be a disturbing thinker if only because he speaks with that authority, that certainty of insight which genius demands for itself. In *The Divine and the Human*—a book composed during the year 1944-45, which was a crucial one for the author and the world—he presents a living existentialist dialectic based upon freedom. Perhaps because his own suffering was so acute, this book contains some of the highest flights of prophetic comment of which even this apostle was capable.

When writing, in his first essay, of the crisis within Christianity itself, Berdyaev tells us that the world is passing through a phase of "God-forsakenness". Worship of God has become an idolatry and the religious life turned into a legal process. Berdyaev is a difficult writer, but he is not obscure. Those who believe that Christianity is capable of growth cannot ignore his challenge to apathy and indifference, when he writes: "The worship of God as power is still idolatry. And God is not being, for that would mean the transference to God of a category of abstract thought. God is the non-being which is supra-being. God is the Existent but not being." To understand Berdyaev is to know the possibilities within the concept of God-manhood, delineated with a passion and clarity approached by no one but Solov'yev.

The second edition of *The Tibetan Book of the Dead*, edited by W. Y. Evans-Wentz (Camberlege: Oxford Univer-

sity Press, 18s.) gives to the Western reader the *lamaic* teaching of a Tibetan sage whose disciple and mouthpiece Dr. Wentz declares himself to be. The message of this startling manual, as the editor explains in his preface, is that the art of dying is as important as the art of living. In this book death is linked with rebirth, and the *bardo*, or after-death state is a transitional period in which consciousness waits for its transformation. This is esoteric teaching which the reader will approach carefully; and it is also wisdom that must finally make its impact on minds that have remained closed to such supernatural and psychical factors. The true inspirer of *The Tibetan Book of the Dead* was the late Lama Kazi Dawa-Samdup, for some time lecturer in Tibetan to the University of Calcutta.

A treasure which the student of literature will at once wish to buy, or to borrow from the library, is *The Concise Cambridge History of English Literature*, by George Sampson (Cambridge University Press, 18s.). It is an abridgement of the fourteen volumes covering in detail the various periods. Mr. Sampson has achieved a miracle of compression, and in these 1,100 pages the whole story of English literature from Beowulf to T. S. Eliot, is unfolded. "The main purpose of this volume", says Mr. Sampson, "is to exhibit the 'progress of poesy' as something that really happened and interested many generations". To read—or more exactly to dip into—this book is to come upon the English spirit as presented by the poets and novelists who could portray it imaginatively.

Two books that bring the mind back to social responsibilities are *Sex in Social Life*, edited by Sybil Neville-Rolfe (Allen and Unwin, 21s.), and *Crime and the Mind*, by Walter Bromberg (J. B. Lippincott, 30s.). Mrs. Neville-Rolfe has assembled a distinguished team of contributors for this task of offering instruction on sex in relation to science and to society.

Dr. C. H. Waddington writes on the biology of sex and there are contributions on the reproductive, psychological and anthropological aspects, by F. H. A. Marshall, A. E. Heath and M. Fortes respectively. The second part, covering parenthood, sex education in the home, adolescence and its problems, and the personal and social problems involved in marriage, contains a contribution by the editor on "The Misuse of Sex" and a valuable essay by F. A. E. Crew, F.R.S., on "Sexuality in Relation to Self, Society and the Species". Such a compendium as this will correct ignorance where it exists, but it will also build up confidence and prevent that loss of self-respect which so often overtakes the adolescent when caught in the meshes of ignorance and fear. I cordially recommend this to parents who would wisely instruct their children with the best available guidance at their disposal.

Crime is existent in our midst and it would be folly for the Christian mind to seek to evade or ignore its implications. "The same impulses which eventuate in crime", states the author, "are present in normal individuals, interwoven with their emotions and instinctive urges but controlled by conscience". For the serious student, this book is divided into two parts concerned with the legal and social environment of the criminal and with the aggressive, immature and neurotic types who commit crimes. The last chapter offers suggestions for treatment and cure. A useful bibliography is another valuable feature.

Three other books must briefly be mentioned. *A Life of Shakespeare*, by Hesketh Pearson (Carroll and Nicholson, 9s. 6d.). It is not a new book, but the reprint will be welcomed because Hesketh Pearson is a skilled biographer who is able to bring us into contact with the personality of our greatest poet. In addition to the sparkling biography there is a personal anthology in which Mr. Pearson has arranged what he feels to be the cream of Shakespeare's poetry. The book is recommended by G. B. S., but it carries also the far stronger recommendation of its own merit.

Vicars Bell is known to the public as a writer of a "thriller". He has now produced a history of a village—*Little Gaddesden*—(Faber and Faber, 12s. 6d.). He traces changes in the village; examines the parish chest, and tells of ghosts, miscreants and a white wizard.

Six Friends Arrive To-night by Gilbert Sadi-Kirsch (Nicholson and Watson, 8s. 6d.) is yet another demonstration of the heroism of the Resistance movement, of which the author was a prominent Belgian member.

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CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—THE INQUIRER seems to forget that the Presbyterian College of Carmarthen exists, if so, may I remind it that this also is a Unitarian College. It has trained a large majority of Welsh ministers as well as a good percentage of Unitarian ministers serving in England. We are proud of its service to Unitarianism and we regret that it is being ignored entirely in a discussion which centres around the training for the ministry. There are three, not two colleges.—
Yours,
D. Jacob Davis.

Aberdare.

JESUS AND IMMORTALITY

SIR,—I have to thank the Rev. L. A. Garrard for trying (in THE INQUIRER of July 23) to throw some light on the question, "What were Jesus' views on immortality". I am afraid I do not attach much weight to the opinions of Dean Farrar, but Dearmer's calculation that future punishment is referred to 44 times in Matthew and only five times each in Mark and Luke is interesting, as Matthew is a less reliable source than Mark or even Luke. But Mark contains one terrible passage with the grim refrain "Where their worm dieth not and the fire is not quenched" repeated three times, and this seems to be an authentic utterance of Jesus.

In Maurice Goguel's "Life of Jesus", I find the following statement: "To enter the Kingdom of God and to enter into life are interchangeable terms. As their antithesis there is the phrase: 'to be cast into Gehenna or into eternal fire', which seems to imply not an everlasting torment but annihilation". Annihilation is a less revolting idea than everlasting torment, but if Jesus held, as he seems to have done—again I emphasise "seems"—that men's ultimate fate would not be determined until the Day of Judgment, what a grotesque conception it is! The wicked are to be resurrected only to be annihilated!

On the other hand the parable of Dives and Lazarus would suggest that Jesus believed that the souls of the wicked pass immediately to a hell not of annihilation but of torment. It looks as though he had no fixed ideas on the subject. Jesus was certainly not a systematic thinker and I venture to say that he was not a clear thinker. There is evidence of confusion of thought also in his teachings on the Kingdom of God and in his use of the expression Son of Man. Nineteen centuries after he lived and taught we are still discussing what he meant by these two phrases.—Yours,
Alston,
Cumberland.

J. K. Montgomery.

ON HOLIDAY

SIR,—With reference to the Rev. T. Brett Davies's article "On going away", in THE INQUIRER for July 30, may I say that for three years past I have planned the week-ends of my annual holiday to fit in with attendance at a Unitarian church, the places and times of which I have culled from the pages of THE INQUIRER (so church secretaries, please insert your notices!)

But does Mr. Brett Davies suggest that it is impossible to pray without attending church? I pray a large part of my life, even when making a pudding! And when I go away and see the sun sparkling on the ever-changing sea, and the golden gorse in all its glory shining against the blue sky . . . such a psalm of praise and thanksgiving wells forth from my being that it must be heard by the High Heavens, even though it be a solo rather than a chorus.

But I do very heartily endorse Mr. Brett Davies's suggestion; it is well worth any trouble or time involved in planning and travelling to attend one of our other churches when on holiday.—Yours,
Farnham,
Surrey.

M. E. Walters.

MYSTICISM

SIR,—Dr. Lathrop addressing the recent assembly of the I.A.R.F. missed the most fruitful approach to the religious problems of our present difficulties, in favour of the vague phrase "we must press on if we hope to emerge from this age of crisis". There is no other way for man to press on but by seeking to develop his latent spiritual powers of meditation. It is vain to call upon the Liberal voice "to give new power to the ethic of Jesus" unless the speakers have first become men of spiritual power.

Dr. Lathrop is concerned about the millions who no longer believe in the Fatherhood of God. Belief comes only from experience, not from statements of Liberal Faith, and there is no experience of God except for those who regularly "retire into mysticism" to use the President's own misleading phrase.

A great deal was made during the Congress of God's power being available to aid mankind's present struggles. This experience of spiritual enhancement is only realized by a daily following of what is generally called the mystic way. Far from being retirement, it is the way of power along which we may follow Jesus of Nazareth, St. Francis of Assisi, Mahatma Gandhi and Albert Schweitzer, into the achievements of practical religion.—Yours,
Belvedere Road,
Bristol, 6.

Marjorie Easton.

On August 27 we shall be printing a special Goethe number. Our I.A.R.F. number of last week was completely sold out and we regret disappointment to those who applied later for copies.

THOUGHT AND IMMORTALITY

By R. H. Vickers

"A HOUSE not made with hands eternal in the Heavens" has been the goal of orthodox faith through the ages while the eyes and the heart of the faithful have ever been directed and concentrated on that desirable habitation. The ways and means of achieving this good have been many and various, from the somewhat mechanistic methods of the ritualist to the fervid appeals of the more emotional leaders urging their followers to be "washed in the blood of the Lamb" and thereby ensure salvation!

Now this longing and desire for perpetual life is natural to man who feels within him the urge to complete some task of mind or character, who desires to maintain in a purified atmosphere and home the love of the heart, which here on earth has cleansed all mean desires, and has confirmed, he feels, those "intimations of immortality" which oft-times illumine the soul with flashes of light and hope.

But for many an Earthward Pilgrimage has begun its long and arduous journey and the varied wayfarers within its ranks have been asking many questions, propounding many answers and still the debate continues.

But amongst these travellers those who hold a free faith have the double right and duty to probe the problems still further and to freely express their thoughts, and here arises a fundamental question—what is free thought?

All thought is free. The fettered mind may do many things; it may perceive, pervert, scheme, outwit; but when it thinks it converses with truth and burns through all bonds to things inferior to truth. And it is most important that we should take care that our own thoughts are free, that is, genuine thoughts. This is not secured merely by discarding a traditional revelation or an external authority, for a mind may be fettered by prejudice or timidity.

If I believe in immortality because I want to believe in it, it is no truth to me. It becomes my idol, compared with the God my neighbour has reached by exercise of his reason.

For no mind can make a thing true by calling it true.

Immortality in a full and satisfactory sense would appear to include the functioning of memory and it is difficult to conceive this faculty surviving the dissolution of the body. We know little of life, little of nature—this latter we know only by its effect upon us and nature teaches us no such thing as individual continuance of life—its saga is an eternal handing on of the seeds of life, the order continuing, the husks departing.

If we seek proofs of immortality 'tis but a dusty answer the soul receives when hot for certainty, and if we brush aside the assertions of the spiritualist we find ourselves back again from whence we started with but a hope or perchance a dream.

And while there is no need to disparage that dream the wayfarer travelling with the earthward pilgrimage must keep in step and not be led aside by mirages of hope, for from out of the universe has come nothing to divert a thinker's mind, nothing but an urge to "try all things, to prove all things".

Exploring the past the thinker finds that moral government in nature practically limited to man's government and this means that each individual can be a force of order and beauty amid the wildness of nature.

In the grandeur of a great past man finds the hope and prophecy of a greater future.

The honest and faithful thinker need not envy him who "in his Lord is sleeping"—for he also has a Lord in the imperishable life of his species, while there is an abiding joy no man can take away the being accounted one of the race of hero-spirits who "pass the torch from hand to hand":

"The soul that works and loves
will need no praise
But fed with sunlight and with
morning breath
Shall make these common days
eternal days
And fearless meet the mild
and gracious death."

CALENDAR

SUNDAY, August 14th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
 ABERDREFFEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERYSTWYTH, New Street Meeting House, 11, Dr. R. O. JONES.
 AOCKINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Supply.
 AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
 ALTRINCHAM, Dunham Road Chapel, 11, Mr. T. W. ROBERTS, 6.30, Mr. W. NEEDHAM.
 ANDELL. (See Lytham St. Anne.)
 ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
 ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
 BATH, Trim St. Chapel, Unitarian, 11 and 6.30. Closed for redecoration.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
 BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
 BILLINGHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
 BIRKENHEAD, Unitarian Church, Bessborough Rd., 6.30, Supply.
 BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. LEONARD.
 BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. LEE.
 BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
 BLACKBURN, North Shore, Dickson Rd., 10.45, Mr. E. ATKINS, 6.30, Rev. C. MATHISON.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
 BOLTON, Bank St., 10.30 and 6.30, Rev. W. STEPHENSON.
 BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.
 BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
 BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. H. J. ROSSINGTON.
 BRADFORD, Broadway Av., 3.15, Mr. J. TEMPEST.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
 BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
 BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Ch., Unitarian, New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. L. A. GARRARD.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
 BURNLEY, Unitarian Church, Trafalgar St., 6, Mr. HARGREAVES.
 BURY, Bank St., 11 and 6.30, Mr. SCOTT JOHNSTON.
 BURY, Chesham Unitarian Church, 6.30, Supply.
 BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. GORE.
 BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER. Flower Services.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. STEWART CARTER.
 CARDIFF, The West Grove Un. Church, 11 and 6.30, Mr. S. R. BUTLER.
 CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
 CHATHAM, Unitarian Church, Hammond Hill, 3, Miss M. BARBER.
 CHELTENHAM, Bayshall Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. F. HEMING VAUGHAN.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHOWMONT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
 COKE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
 COLEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
 COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church, 6.30, Mr. A. BENTON).
 CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
 CREWKENING, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCES TERRY.
 CROYDON, Free Christian Church, Wellesley Rd., 11, Mr. W. C. WAKE.
 DEAN ROW, 10.45, Rev. PHILIP HOLME SYDAL, 6.30, No Service.
 DENTON, Wilton Street Chapel, 11 and 6.30, No Services.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Mr. M. SWAINSTON.
 DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
 DUKESFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. WHITEHOUSE.
 DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
 EVESHAM, Oak Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
 EYTHAM, George's Chapel, South St., 11 and 6.30. Closed during August.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-Lewis.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
 GLASGOW, St. Vincent St. Un. Ch., 11, Rev. ALEXANDER REID.
 GLOSOP, Fennell St., 2.30 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton Street Church, 6.30, Rev. R. L. GOLLAND.
 GODALMING, Meadow Chapel, 6.30, Closed during August.
 GUILDFORD, Wind Street Church, 11.15, Closed during August.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL.
 HALLENS, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PERSON.
 HASTINGS, Free Ch. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.

HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
 HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
 HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam St., 11, No Service.
 HUNSLY, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
 HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.
 ILMISTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11, Rev. HAROLD GORE.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KIDDERMINSTER, New Meeting House, 11, Rev. H. WHITAKER.
 KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MORRIS.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. H. J. McLACHLAN.
 LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. J. HALLAM.
 LEICESTER, The Great Meeting, 11 and 6.30, Mr. T. GREGORY.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vasant Hall, Gernon Walk, 6.30, Rev. Dr. R. RATTRAY.
 LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Church, 6.30, Mr. WM. LLOYD.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Mr. E. WILD.
 LIVERPOOL, Bootle Free Church, 6.30, Supply.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
 LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
 LONDON, Bell St., Edgware Rd., 6, Mr. G. POOLE.
 LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Dr. DOROTHY TARRANT.
 LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, W.8. Closed till Sept. 3rd.
 LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
 LONDON, Golders Green, Hoop Lane, 11, Rev. MAGNUS RATTER. No Evening Service.
 LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. HALE.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Ilford High Rd., 6.30, Rev. T. L. JONES.
 LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
 LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX, 7, Junior Church.
 LONDON, Lewisham, Un. Ch., High St., 11, Rev. JOHN HINKINS, 6.30, Mr. F. H. MILLER.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30. Closed till 21st Aug.
 LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REEB WALKER.
 LONDON, Richmond Free Church, Ormond Rd., 11, Mr. A. JOB.
 LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
 LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. M. SWAINSTON.
 LONDON, Theistic Ch., 18 Great Marlborough St., W.1. Closed during August.
 LONDON, Wandsworth, Un. Church, East Hill, 11, Miss D. TARRANT.
 LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Aug. 21st, Rev. T. L. JONES.
 LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. F. HANKINSON.
 LOUGHBOROUGH, Victoria St., 6.30, Supply.
 LYTHAM ST. ANNE (ANDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CHARTRE.
 MACCLESFIELD, King Edward St., 10.45, Rev. H. L. SHORT, 6.30, Mr. J. STORER.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. WILL HAYES.
 MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHEPHERD.
 MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. J. W. MAW.
 MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45, Scouts' Service, 6.30, Supply.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. A. COTTER.
 MANCHESTER, Longlight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
 MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Moston Ch., Eccles, 10.45 and 6.30, Rev. GORDON CLARKE.
 MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. G. JONES.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 Mr. W. NAYLOR, 6.30, Mr. H. BROWLEY.
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30. Closed till September 4th.
 MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. T. W. ROBERTS.
 MANFIELD, Old Meeting House, 10.45 and 6.30, Mr. J. HARRIS WHITE.
 MIDDLESBROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
 MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
 MORECAMBE, see LANCASTER.
 MORETHAMPTON, Cross Chapel, 3, Rev. C. G. TOOME.

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NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. H. CHEETHAM.

NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNNEY.

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SORELL.

NEWPORT, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.

NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.

NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.

NORWICH, Octagon Chapel, Colegate, 11, Rev. ETHEL KAY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. HELEN PHILLIPS.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, —.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

PADHAM, Nazeeth Un. Ch., Knight's Hill, 10.30 and 6, Supply.

PLYMOUTH, Unitarian Centre, Houndcombe Rd., 11 and 6.30, Rev. E. H. KIRKLEY.

POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STINGER.

PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALAN WILLIAMS.

PURSEY, Un. Church, 10.30, Mr. A. G. WHITAKER, 6, Mr. J. BLYTH.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Rev. W. HILL.

WARRING.

RENSWOOD, Hales, The Meeting House, 1st, 3rd and 5th Sundays, 11,

2nd and 4th Sundays, 6.30. Aug. 14th, Mr. J. E. M. KAY.

ROTHESHAM, Church of Our Father, 10.30 and 6.30, Supply.

ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.

SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KIMMALL.

SHEFFIELD, Unity Church, Crookmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.

SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. H. MORRIS, 6.30, Mr. WOODHOUSE.

SHEFFIELD (Ainscliffe), 6.30, Mr. T. H. MORRIS.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.

SHEFFIELD, High St., Unitarian, 11 and 6.30, Mr. C. HENSON.

SHEFFIELD, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.

SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30. Closed

until Sept. 3rd.

SOUTHEND-ON-SEA, Darsley Rd., 11, Children's Church, 6.30, Rev. W. H. CORNELL.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.

STALWORTH, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Supply.

BIRTH

EVERSHED.—On August 2, to Kathleen and W. Lawrence Evershed, of Kaponga, New Zealand, a daughter, Margaret (sister to John, Janice, Frances and David).

DEATH

CHANCELLOR.—On August 3, Dorothy Irene Chancellor, youngest daughter of the late Mr. and Mrs. H. G. Chancellor, of Highgate, in her 51st year.

MARRIAGE

BONE—THWAITES.—July 30, at Lewin's Mead Meeting, Bristol, by the Rev. Dudley Richards, Brian Ferguson, only son of the late Rev. Walter Bone and Mrs. Bone, of Gloucester, to Constance, only child of Mr. and Mrs. H. Thwaites, of Bristol. Address: 131 Avondale Square, S.E.1.

MISCELLANEOUS

WANTED to purchase copies of the Essex Hall Chant Book, by R. Crompton Jones, M.A. (Special Edition). Reply to Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale.

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STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.

STOCKTON-ON-TYNE, Wellington St., 6.30, Rev. A. J. MARTIN.

STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.

SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.

SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINAY.

Christian Meeting House, Pennard, 11.15, Rev. BASIL VINAY.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.

TAVERSTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BAKER.

TENTERDEN, Old Meeting House, Ashford Rd., 6, Supply.

TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSHEND.

TROWBRIDGE, Congreg Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6, Pastor E. SHAW.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. J. KEIR MURKIN, 6.30, Mrs. W. ASKEW.

WARRINGTON, Cairo Street, 10.30 and 6.30, Supply.

WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.

WEST BROMWICH, Lodge Rd. Ch., 11, Junior Church, 6.30, Rev. DR. MEYER KLUEGEL.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KIMMALL.

WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.

WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30. Closed till September 4th.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson

St., 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue

West, 11, Rev. A. HODGKINS.

WINNIPEG, First Federated Church, Sergeant and Banning, 11, English,

7, Icelandic, Rev. P. M. PETERSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev.

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SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde

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AUCKLAND, Unitarian Church, Parnaby Rd., 11 and 7, Rev. E. H. MORRIS.

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CAPE TOWN, Host St., 11, Sunday School, 7, Service, —.